

The

# Living Church

January 12, 1969

THE LIBRARY  
VIRGINIA THEOLOGICAL SEMINARY  
ALEXANDRIA, VIRGINIA 22304

THEOLOGICAL SEM LIBRARY  
ALEXANDRIA  
VIRGINIA 22304  
APR 19-70 REN-2

25 cents

## Executive Council Report

[Page 5]

## Church Care for the Aging

[Page 9]

## A Blueprint for Combat

[Page 11]

## The Church and Addiction

[Page 10]

## Political Appointments

[Page 11]



# What's a nice church like you doing in a place like this?

AMERICAN CATHOLICS  
AND VIETNAM

by Thomas E. Quigley

These provocative essays strongly reject the position expressed by the late Cardinal Spellman that the Vietnam War represents "the cause of civilization and the cause of God." What the authors do believe, for example, is that—

*"Leadership is never more seriously indicted than when leaders not only cannot lead the forces of history but cannot even follow them."* — Daniel C. Maguire

*"The form for conscientious objection is a theological disgrace."*—Michael Novak

*"The overwhelming picture presented by American Catholicism is of a passive, unprotesting, faintly chauvinistic herd . . ."*—Daniel J. Callahan

*"The Catholic Press . . . remains a nationalist press standing in great awe of duly constituted political authority."* — John G. Deedy, Jr.

Cloth \$4.50; Paper \$2.45

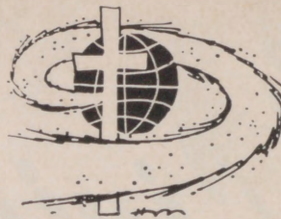
At your  
bookseller's



WM. B. EERDMANS  
PUBLISHING CO.  
Grand Rapids, Michigan

8-59

## Around



## & About

— With the Editor —

The most incredible story about **Irving Peake Johnson** that has yet come in, in response to my appeal, comes from the Rev. **A. Abbott Hastings**, who knew him well. He recalls Bp. Johnson's relating this experience: One day he (the bishop) visited a mission in a remote mountain town a whole month earlier than scheduled, by mistake. He was stuck there until the next train, which would come on the next day, so he rounded up as many people as he could for an impromptu service. After the sermon, he announced: "If there are any here tonight who are already prepared for confirmation, let them come forward and I will confirm them now." A young man and a young woman stepped to the rail and he confirmed them. A month later he returned for his scheduled visitation. After the service he looked around for the young people he had confirmed the month before. Not seeing them, he asked the vicar where were the two he had confirmed a month before. "Confirmed?" the vicar exclaimed. "Bishop, they thought you married them and they are still on their honeymoon!"

From "Making the Parish Scene" in *Mountain Echo* (Diocese of Vermont): "When asked to name his favorite Bible story, a small boy answered, 'The one where everybody loafs and fishes.'" And from the same sparkling source: "The Fifth Commandment was re-written by a Sunday school pupil in an examination as, 'Humor thy father and thy mother.'"

Having opened up our pages to a thorough re-examination of the whole subject of marriage and divorce, I think the only way to carry this on is piece-meal. Very soon we shall present some of the statements of view we have received from readers. Right now I'd like to inject one thought into the mixer. It concerns Christ's comments on the divorce legislation of "Moses" (Mk. 10:1-12, Mt. 19:1-12). Although our Lord appeals to the purpose of God for man and wife "from the beginning," declaring that in the divine purpose man and wife are to remain one flesh for all their lives, it is remarkable that He does not in any way censure "Moses" for having provided laws which served to mitigate the divine demand in hard cases. Because of the hardness of men's hearts, "Moses" the servant of God prescribed how a divorce was to be accomplished, even though God had ordained that no man might put asun-

der those whom God had joined together. In the age for which "Moses" provided the laws governing the people of God, it was necessary that some provision be made for the relief of people who could not measure up to God's requirements in their marriage. The hardness of men's hearts made such relief laws necessary. The noteworthy point here is that, in the judgment of Christ, the hardness of the human heart can be so grave, so determinative a factor, that the fulfillment of God's purpose in lives ruled by that sin becomes impossible.

So it was in the age of "Moses." Christ evidently regarded divorce then as being like war, oppression, slavery, and all other offenses which, He said, "must come" — this sinful world being what it is. But is it so today? Does Christ still have to face the same stubborn tyranny of hard-heartedness over human life? Well, the offenses still come. It looks as though the regeneration of the human race—even of the "Christian" portion thereof — has hardly been completed, at the onset of this year of grace 1969. And so, to make my point: Christ must still allow His people to deal sometimes with miserably bad marriages on the basis, not of what God wills, but of what hardness of heart necessitates. It is not God's will that there be war, or poverty, or crime, or alcoholism, or sickness; but here they are, in ugly force and array. He does not command us to deal with any of them by pretending that it isn't here. It is indeed God's will and purpose that when He has joined together a man and woman they shall be one flesh, one family, till death. No Christian can ever be content with less. No Christian whose own marriage falls short of this can ever rightly feel other than guilty of sinful failure. But once this failure is complete, and the perpetuation of it threatens the well-being perhaps of helpless children, does the Lord require that such a failing family remain together to the poisoning of the wells of happiness for all its members?

The new president of Sarah Lawrence College, Dr. **Charles Raymond DeCarlo**, has been described by a close friend as "the complete Renaissance man." This witness says that "he can talk about Pascal as if he were his college roommate, sing whole stretches of your favorite opera, and then tell you what's happening to the debenture rate in Boston." Here stands

*Continued on page 15*

# The Living Church

Volume 158      Established 1878      Number 2

*A Weekly Record of the Worship, Witness,  
and Welfare of the Church of God.*

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,\*† vice president; The Rev. Carroll E. Simcox,\*† secretary; Robert Hall,\*† treasurer; Warren J. Debus,\* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Suffragan Bishop of Massachusetts; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. Nathaniel Wright, Jr.,†; The Rev. George C. L. Ross; Messrs. Jackson Bruce, Jr.,\*† Arthur Ben Chitty,† Peter Day,† Neal Kaye,\*† Francis J. Starzel,† Marshall Fishwick,† John Reinhardt.†

\*Director      †Member

## EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE. 414-276-5420

## STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, D.D., Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Grace Jeffery, editorial assistant.

## DEPARTMENTS

Around and About	2	Editorials	11
Books	12	Letters	3
College Services	14	News	5
People and Places	15		

## FEATURES

Church Care for the Aging	S. Page	9
These Too Are Thine	D. Pitcaithly	10

## THINGS TO COME

January

- 12. Epiphany I
- 14. Hilary, B.
- 17. Antony, Ab.
- 19. Epiphany II
- Wulfstan, B.

**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

**PHOTOGRAPHS.** *The Living Church* cannot assume responsibility for the return of photographs.

**THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service. **THE LIVING CHURCH** is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

**SUBSCRIPTION RATES:** \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

January 12, 1969

## LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

### Church Schools

Re. your Fall School Number [L.C., Oct. 27], the following personal experience may be relevant:

*Plain Talk:* Although over 30, I talk with young people occasionally. Once in a while I even listen. The other day I was flying by commercial air, and a teenager sat next to me. It turned out she was a confirmed Episcopalian and a senior at an Episcopal girls' boarding school. I shall paraphrase some of her feelings: "Boarding schools are inadequate, especially girls' schools. They are far too insulated from the real world. If I had it to do over, I'd go coeducational. When teenage boys are around, teenage girls show their best (more mature) side. When teenage girls are continually together in a group, they become childish. Daily, mandatory chapel is generally dull. I believe what the Church teaches, but chapel doesn't add much and gives little motivation to apply what I already know. There are two preachers. The younger one (chaplain) is consistently more interesting. He makes us think. He talks with us a great deal during the week. In chapel the scripture lessons are too long; it is very difficult to pay attention. The meaning comes through better when a young person (student) reads (generation gap). Our school took us on a tour of a large, important American city. We went through the Episcopal cathedral, and then were required to sit through a service. This was not appreciated by the students, since it meant missing several points of great social, cultural, and political importance. We already know what an Episcopal service is like."

Near the end of our conversation I asked the young lady to guess what my job was—I was traveling in mufti. After several failures she gave up. Then I told her I was an Episcopal priest. She was surprised, but not dismayed. And if you're reading this, little lady, take heart. "The times they are a-changin'."

(Chap.) JEREMY H. KNOWLES  
Major, USAF

Kincheloe AFB, Mich.

### GCSP

Reference is once again made to the General Convention's Special Program of spending \$9 million in the triennium for the black people of our society. From the number of complaints that seem to be arising from the administration of this fund, apparently the Church does not seem either to understand the program or to be very unanimous in its acceptance of it. Recent letters to the editor of your magazine indicate that while most dioceses are paying the assigned quota to the Executive Council's work, many times this is being done reluctantly, or with eyes closed.

Perhaps the committee which administers the Special Program funds might immediately take a new look at our present approach and use of these funds. One of the criticisms

## FOR LENT

The Archbishop of Canterbury's  
Lenten Selection . . .

### THE LIFE OF THE SPIRIT

Prayer and Action

by Herbert Waddams, Canon Residentiary  
of Canterbury Cathedral

Canon Waddams invites Christians to take a new look at some aspects of the Christian life of the Spirit. He proposes that Christians re-examine their customary ways of thought and language and deepen their own understanding by distinguishing between what is essential from what is secondary in their experience.

Foreword by the Archbishop of Canterbury

Paper \$2.25

### LENT WITH THE LITURGY

by Reginald H. Fuller  
Baldwin Professor of Sacred Literature,  
Union Theological Seminary

Dr. Fuller provides much interesting background on the meaning of "liturgy" as well as on that pattern of Christian life known as the Church Year, with special emphasis on Lent. Against this background, he analyzes the propers — collect, epistle and gospel — for each of the Sundays and holy days in Lent, including Holy Week and Easter.

Though scholarly, LENT WITH THE LITURGY is not an overly technical book. It is a thoughtful one, informative and well written.

\$2.95

### GOD, CHRIST AND THE WORLD

by Arthur Michael Ramsey  
Archbishop of Canterbury

The Archbishop of Canterbury assesses the current patterns and problems of the Christian Church . . . the changes in Biblical theology, the tensions resulting from the traditional versus the experimental forms, the ramifications of the new secular theology, the older influences of existentialism.

\$2.95

### WHERE RELIGION GETS LOST IN THE CHURCH

by C. Edward Crowther  
formerly Bishop of Kimberley, S. Africa

In this new book, the author addresses himself to conditions in the world today — poverty, racism, parochialism, and questions of morality, mission and community — in order to be both critical of the present disposition of the church and her leaders, as well as to point to signs of hope and renewal for the future.

\$4.75

### HEALING THE WHOLE PERSON

by Genevieve Parkhurst

The Church's Ministry of Healing presented in a clear, simple, interesting and theologically sound way by one unusually well qualified to do so.

\$3.00

At your bookstore or



**MOREHOUSE-  
BARLOW CO.**

New York

Chicago • San Francisco • Los Angeles

# SIX WORLD RELIGIONS

- Islam
- Buddhism
- Brahmanism
- Hinduism
- Shintoism and
- Judaism

By L. Aletrino

A brief and simple introduction intended for young people and other interested readers. This book attempts to give an outline of the most important of these religions, sketching their origin, meaning, nature, growth and — where relevant — decline, without venturing to pass judgment on whether or not they are true.

Paper, \$1.95

*A Guide for "Six World Religions" for study groups will soon be available.*

At your bookstore or

## MOREHOUSE

• BARLOW CO.

14 E. 41st St., N.Y., N.Y. 10017



## OSBORNE EST. 1874

### SILVER COMMUNION SETS

each set with leatherette case included

9 PIECES \$170.00

6 PIECES \$ 82.00 & \$103.00

4 PIECES \$ 61.00 & \$ 80.00

SEND FOR BROCHURE

immediate delivery direct from makers of the finest English sterling silver

147 VICTORIA ST. • LONDON, SW1, ENG.

### ATTENTION: CHURCHES, SCHOOLS, ALL ORGANIZATIONS

- Excellent Profits
  - Little Effort
  - Effective Results
  - Does Usual Tasks Better
- SELL SUNFLOWER DISH-CLOTHS to Build Clubs, Churches, Help Needy, Etc.



Write  
SANGAMON MILLS, Inc.  
COHOES, NEW YORK 12047

### EPISCOPAL JET FLIGHTS for 1969 \$275 round trip

- \* June 20-July 24—N.Y. to London
- \* June 23-July 25—N.Y. to Amsterdam
- \* July 1-Aug. 1—N.Y. to London and Amsterdam
- \* July 6-Aug. 6—N.Y. to London
- \* = Chicago Departure available

Consider attending St. Augustine's College Summer Session for clergy and laymen at Canterbury July 17-31. Write us for details.

AIRLINE TRANSPORTATION CHAIRMAN  
209 GREEVES ST. • KANE, PA. 16735

### BOOKS OF ALL PUBLISHERS

#### Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017  
29 E. Madison Street, Chicago, Ill. 60602  
276 Golden Gate Ave., San Francisco, Calif. 94102  
4427 Santa Monica Blvd., Los Angeles, Calif. 90029

## NEW ANTHEMS FOR MIXED VOICES

Alleluia! Sing to Jesus! — Brandon — SA(T)B	26
Blessed be the God and Father — Brandon — SATB	25
Credo — Cousins — SATB	25
From Thee All Skill and Science Flow — Peek — SATB	26
Let the Heavens Rejoice — Ford — SSAATTBB	26
Prayer of St. Francis — Taft — SATB	40

## BRODT MUSIC COMPANY

P. O. Box 1207

Charlotte, N. C. 28201

that we hear most frequently is that the Church has not gone into the problems of the black people with power. Rather we have given small amounts to this group and small amounts to that program and small amounts to support another pressure organization, with little or no tangible results. Instead, it is suggested that we go into one city or one area with all of our resources and do *one* good job—a reconstruction or a rehabilitation that would become the show-place of what the Church is capable of doing. Presently we have little to show for the \$3 million which has been spent in 1968. While the remaining \$6 million is not a great deal when we are faced with the tremendous needs of society, yet, there must be one black medical program or black housing program or black reconstruction program that we might suggest be undertaken with all of our resources. Then to forget the small requests for several thousand dollars here and several thousand dollars there.

When this program was initiated in Seattle in 1967, it was felt that some of the denominations might follow our initiative and establish funds similar to our Special Program funds. To date this has not been the case. Perhaps they, too, recognize the futility of what we are attempting to do. It is not too late for the Executive Council and the committee in charge of the program to make a complete about face and do something outstanding with the funds remaining over the next two years. Then we would have little problem of "selling" the program to our people, because the communication media of the society at large would make known what the Church is able to do when she meets a problem head on. In other words, let's forget the "shot-gun approach" and resort to the head-on encounter with one, good problem.

(The Rev.) W. ROBERT WEBB  
Rector of St. Dunstan's Church

Seattle

### Church and City

I feel I must respond to Fr. Gusweller's *Call for Help From the City* [L.C., Nov. 17]. I concur heartily that the city needs all the help from the Church that the Church is able to give. I do not concur that the parish churches, as we are now set up and operating, are the only sensible channel for this help.

The Church's primary contribution today is a share of the vision of what the total society needs. This is the leadership assignment in today's world, and I cannot conceive of the Church of Jesus Christ settling for less than a share in this. However, this is carried out on a *shared* basis of joint planning for total mission to the entire metropolis with careful joint planning and strategy execution between the key black and key white mission structures.

Our Executive Council in its bold ap-

proach has sensed the total mission of this call, and many of us who continue to believe in strong parochial leadership rejoice that the Episcopal Church as a whole does not issue stricture conditions that all funds must be issued through, and all programs administered by, its existing parishes. This means there is this much more chance for the renewal of the church as a whole in new forms, as well as revitalized old forms, of ministry to the city as a whole.

(The Rev.) MORRIS F. ARNOLD, D.D.  
Rector of Christ Church

Cincinnati

### How "Prophetic" Are We?

We read a great deal these days concerning the prophetic Church for our day. I wonder how "prophetic" a Church is which follows the liberal politico's line in nearly all things. Can it claim to be more relevant to the times than a Church which follows a conservative line? Would not true prophets of the Bible condemn both of these and call for a return to God-centered thought? I believe that they would.

(The Rev.) WILLIAM L. KETCHAM  
Associate at  
Church of the Transfiguration

Dallas

### Idiomatic Revisionism

Hurrah for Dr. Clifford P. Morehouse and his letter [L.C., Dec. 15] "Top-Level Idiomatic Revisionism"! Apparently some people think to be "in" with the "upper echelon" one must "get with" this jargon, which has "bugged" me "but good" for some time.

At a recent clergy conference down here "deep in the heart of Texas," we of the "traditionalist school" of the American language listened to one of these "in-guys" discussing a matter of "top-level priority" in this diocese. As he spouted most of the "top-level idiom" clichés, some of us unenchanted clergy passed a paper on which we could list some of the expressions of this class which we hated most. Most of the words and expressions on Dr. Morehouse's list were written on this one. Among the others were the following: "hopefully" (in the wrong grammatical sense), "gut-level," "up-dated," "thrust," anything "-wise," "urban crisis," "dramatic," "confrontation," and "emergent."

Hopefully, with this confrontation, we may ease the communication crisis dramatically and at a gut-level, and, language-wise, achieve a new thrust with our emergent, up-dated language.

Good Lord, deliver us!

(The Rev.) LIONEL T. DEFOREST  
Rector of St. John's Church

Marlin, Texas

### Ministry Sunday

I appreciated your timely and provocative comments on the ministry within the context of the collect for the Third Sunday in Advent [L.C., Dec. 15]. You gave me a good springboard for a sermon on this topic.

As I read your comments, the words of John the Baptist, in a reference to Christ, came strongly to my mind: "He must increase, but I must decrease" (John 3:30). This would be a golden text for an ordination sermon!

(The Rev.) JOHN S. CUTHBERT  
Rector of St. Peter's Church

Ashtabula, Ohio

# The Living Church

January 12, 1969  
Epiphany I

For 90 Years,  
Its Worship, Witness, and Welfare

## EXECUTIVE COUNCIL

### Summary of December Meeting

The Episcopal Church's policy-making Executive Council has threatened to boycott the consortium of banks extending credit to the South African government unless those banks are found by Church officials to promote the welfare of all people of Southern Africa "without regard to race." The measure was adopted 22 to 13 after one-and-a-half hours' of debate—and sharp dissent by several laymen—at the Council's December meeting in Greenwich, Conn.

It directed the Executive and Finance Committee to consult with the consortium-affiliated banks where the Council has deposits or investments in order to satisfy themselves whether the banks are involved to a "significant" extent in the education and welfare of Africans in South Africa, South West Africa, Rhodesia, Angola, and/or Mosambique. If not, the treasurer, Lindley M. Franklin, Jr., was directed "to terminate the Council's involvement with such banks within a reasonable time."

The measure was put before the Council by the Rt. Rev. John E. Hines, president, as the Rev. John B. Coburn, vice-president, presided. Additional resolutions asked the Committee on Trust Funds to examine their investments and take appropriate action along similar lines.

A written dissenting opinion of two councilors, Charles M. Crump, of Memphis, Tenn., and Prime F. Osborn III, of Jacksonville, Fla., condemned South Africa's *apartheid* policies but scored the resolution for being predicated upon "insufficient information." They described it as theologically doubtful because it would impose a judgment upon banks without consideration of how they had sought to upgrade conditions for minorities in the U.S. "I'm opposed to this, as I am opposed to other boycotts," Mr. Crump said. "I voted against the Chicago resolution for the same reasons that I am against this one. There will be no real gain. The boycott of South Africa is also a boycott of our banks."

"In effect, you're asking a cutoff in contacts with Southern Africa," Charles F. Bound, an officer of Morgan Guaranty Trust, New York, objected. "Banks are doing an important development job in

the ghettos of this country." He questioned whether it is "logical" that "if we like 99% of what a bank is doing in all its policies, to shoot it down for 1%."

Supporters of the measure, which grew from an action taken by a Committee for the Study of the Church's Financial Relationship with Southern Africa, included two guest youths from the National Episcopal Students' Committee, Thomas Wand, 20, of the Diocese of Oregon, and John McLaughlin of Harvard University, present with voice but no vote. Emmett Harmon, councilor from Liberia, also spoke in favor of the resolution. Mr. Wand said the committee had studied the issue and could see "no rosy hope" for South Africa, and Mr. McLaughlin said recent bills in the republic are "increasingly totalitarian" and based on "slave labor" concepts.

The Southern Africa vote was taken after a four-hour airing of reactions to the recent fall visitation to 82 dioceses by 34 out of 39 elected Council members. In other major actions addressed to the world and national crises of the present time, the Council:

(✓) Heard the Presiding Bishop report that by the end of November, about \$170,000 had come in toward the \$200,000 goal set for Biafra-Nigeria relief in 1968;

(✓) Approved a Staff Program Group proposal for an *ad-hoc* Committee on World Hunger, with members to be named by the Presiding Bishop from inside and outside the Council, to develop a Churchwide response to world hunger problems, the food crisis, and the population explosion. The committee would be asked to urge Churchpeople to work in their communities for family planning programs "which respect the dignity of the family and the right of self-determination";

(✓) Rejected by a 40 to 3 vote, requests from the Dioceses of Quincy and Springfield to reconsider its September 1968 one-year boycott of Chicago for Council-sponsored meetings because of that city's justification of police violence at the Democratic National Convention. Seconding the motion not to reconsider was the Rt. Rev. Gerald Francis Burrill of Chicago, because "no good could come from further debate and we should close ranks to get on with the Church's business";

(✓) Elected the Rev. Rustin Kimsey, vicar of St. Stephen's Church, Baker, Ore., to succeed the Very Rev. William B. Spofford, Jr., recently elected Missionary Bishop of Eastern Oregon;

(✓) Authorized the withdrawal of an additional \$1 million from certain funds in the Consolidated Trust Funds of the Com-

mittee on Trust Funds to be set up in a separate account for investments in ghetto enterprises of the type sponsored by the Urban Coalition;

(✓) Heard the Rev. Canon St. Julian M. Simkins, Jr., of Rochester, recommend from the Screening and Review Committee of the General Convention Special Program projects totaling \$440,520 for certification by the Executive Council. The grants were recommended at Oct. 28 and Dec. 3 meetings of the committee. Prior to Oct. 28, the Special Program had allocated \$1,430,945 in grants certified by the Executive Council, of which \$735,927 involved payments for 1969. All of these grants are exclusive of emergency grants to dioceses, coalitions, and projects subject to approval by the Presiding Bishop.

As the GCSP grant list came before the Council, Leon E. Modeste, director of the Special Program unit, noted that "usually 90%" of numerical applications are refused for a variety of reasons. Some have other sources for funds. In the course of the discussion, councilors raised specific questions and comments on several grants. One was the emergency grant by Bp. Hines of \$4,000 toward the public relations effort of the local governing board of the Ocean Hill-Brownsville section of Brooklyn, a pivotal center of the New York school strike. Mr. Modeste explained that the Rt. Rev. Richard B. Martin, Suffragan of Long Island, a Negro, had been enthusiastically behind this way of helping the local school district to tell its side of the strike story, but "when we contacted Bp. (Jonathan G.) Sherman, diocesan, directly, he was vehemently opposed to it." A spokesman for Bp. Hines explained to THE LIVING CHURCH that "several dozen calls" had been made about this grant, adding that, "we weren't taking sides—we were attempting to help tell the whole story of decentralization."

The Rt. Rev. Albert R. Stuart of Georgia, told the Council that one of the current grants—to the New Hyde Park Project in Augusta, Ga., visited by members of the House of Bishops—was making a "tremendous impact" in Methodist and Baptist Augusta. "Recently," Bp. Stuart related, "someone told me, because of this, 'I've never heard of the Episcopal Church—is it something new?'"

Commenting on a grant of \$17,900 for a day-care center of the Orville Farmers' Cooperative in Selma, Ala., the Rt. Rev. George M. Murray, Coadjutor of Alabama, observed that two organiza-

tions, one of them militant, wished to handle funds. "I'm torn about this," he said. "Do we choose the militant body which does not get along with the power structure? At which point do you weigh reconciliation versus self-determination?"

In the discussion of one grant, \$7,000 for distribution of an American Documentary Films, Inc., movie entitled "Huey," the story of Black Panther leader Huey Newton, Mrs. Cyrus M. Higley, Council member from Norwich, Conn., said she had found the film "disturbing." The film was made with the aid of Eldridge Cleaver and the Black Panther Party. "I have never seen a more accurate documentation of what black people face every day in the ghetto," Canon Simkins commented. "White people may have empathy but they just don't know."

The very businesslike Executive Council had several quite human moments and one—the approval of "More Real Involvement — An American Indian Proposal"—may have been historic. This was a measure, responding to a plea from several tribes, calling for establishment of a National Advisory Committee of American Indian Churchmen, an "adequate conference" in 1969 of American Indian and Eskimo clergy and key laity, and a full-scale policy discussion at the February 1969 session aimed at meeting "the urgent need" for an indigenous ministry among American Indians and Eskimos. "The American Indian is no longer a 'mission' of the Church, someone out in left field," Vine Deloria, Jr., a Dakota Indian who is the son and grandson of Episcopal clergymen, said in a freshman speech as a Councilor acknowledging the action. "I hope the Council will remain open to the Indian way of testing things here, for in a sense, the Episcopal Church is now in a love covenant with the Indian people." In an interview, Mr. Deloria, former executive director of the Congress of American Indians, guessed that the measure was "about 100 years overdue."

The lengthy discussion of the diocesan visits by elected Council members brought to the surface, some said for the first time in years, a prevailing view that Episcopalians are divided and confused over the mission of the Church at a time of sharp social, theological, and political polarizations. There was a strong move within Council ranks, led by the Very Rev. Lloyd E. Gressell of Wilmington, Del., that Council members should return to the same dioceses in the spring of 1969 to maintain rapport. However, after considerable debate, the Gressell resolution, calling for a spring visitation preceded by a training session was replaced by a substitute referring the visitation question to the Executive and Finance Committee, to report to annual meeting of Feb. 11-13, 1969.

The Council circulated among its members and the press the reports about the visitation, arranged by Walker Taylor,

Jr., of the Staff Program Group, in response to a General Convention mandate for visits by elected members to "every jurisdiction every year." The visits had a total travel cost of \$5,500. The most frequent queries addressed to the visitors, according to John P. Causey, who spoke to the Council on "What We Did," were on these subjects: the G. C. Special Program, trust (meaning confidence or communication), missions, structure, the anti-Chicago resolution, women's status, the United Thank Offering, relations to the National and World Councils of Churches, clergy queries, *The Episcopalian*, college work, M.R.I., ecumenical concerns, stewardship, the 1969 Special Convention, evangelism, and a capital funds drive.

These were among the comments brought back to the Council meeting: "If some people East of the Hudson went West of the Hudson we'd be better off." . . . "The national Church is not a big issue to Mr. Smith in the pew." . . . "How can we move ahead, like the Pentecostal Churches?" . . . "I felt a little like an Internal Revenue man, but I made it clear my business was to listen and to share." . . . "There was an essential supportiveness of the national program. . . ." Bp. Burrill of Chicago characterized the visits as "not altogether a warm experience at all. People thought we had come to convince them we were doing the right thing with their money, and they were prepared to resist us. What we were trying to do was to bridge a gap between us and them."

It was suggested by John B. Tillson of Boston, Mass., speaking about "What Did We Hear?", that the Presiding Bishop write to diocesan bishops to report on the discussion and that Councilmen write the dioceses to say how specific problems were being followed up. "What really became apparent," observed the Rev. Canon Gordon E. Gillett of New Hampshire, discussing future directions, "is that there is a split and a cleavage right straight down through the middle of the Church. It's theological, really, and it's a division about what the mission of the Church is. One of our great emphases must be . . . to put a theological foundation under what we are trying to do." Fr. Gillett linked the problem to the 1969 program goals of the Council, giving priority to questions allied to the communications gap between the Council and dioceses and agencies. He also urged "bold experimentation" in programs. The General Convention Special Program, a major target of much criticism, also brought out "many honest questions" and indicated "we haven't done as good a job communicating about this as we could. . . . This is a priority," Fr. Gillett said.

Stating that the theological split takes many forms, Dr. Charles V. Willie, sociologist of Syracuse, N.Y., urged a "regular public opinion poll" in the Church

to uncover concerns. Other councilors noted that there is division over whether the Church should be primarily "activist" or concerned with converting individuals to Jesus; that bishops reflect the confusion and are "sounding the trumpet with understanding," and that people aren't sure of the role of the Church on public issues. "I don't think it is the duty of the Church to choose between Lincoln and Lee as men. . . . Sometimes we go into something as though we speak for the whole Church, while actually we speak against half the Church," commented Bp. Murray.

Internal questions confronting the Council included a report of its Standing Committee on Salary Administration, by the Rt. Rev. Roger W. Blanchard of Southern Ohio, that a complete review and reclassification of staff positions and salaries was to have been completed by Dec. 31, 1968. The 1969 salaries for the Council's senior executive personnel will be as follows:

Stephen F. Bayne, Deputy for Program and Vice-President . . . . .	\$25,000
Warren H. Turner, Jr., Vice-President—Administration . . .	23,000
Lindley M. Franklin, Jr., Director of the Department of Finance . . .	23,000
J. Brooke Mosley, Deputy for Overseas Relations . . . . .	23,000
Walker Taylor, Jr., Diocesan Services . . . . .	22,000
Leon E. Modeste, General Convention Special Program . . . .	19,000
Mrs. Robert M. Webb, Experimental and Special Ministries . . .	19,000
Mrs. Robert N. Rodenmayer, Professional Leadership Development	18,000
William G. Moore, Director of Communication . . . . .	21,500
Miss Irene Barlow, Personnel Officer . . . . .	19,000
Charles M. Guilbert, Council and General Convention Secretary . . .	19,000

All of the salaries represent total compensation, including housing. The salary of the Presiding Bishop, set up by General Convention Committee on Budget, is currently \$26,000 plus housing, to increase at the end of the fiscal year, in August 1969, to \$27,000 for the year until the 1970 General Convention.

JO-ANN PRICE

## CANADA

### OXFAM and Presbyterians Buy Plane for Biafra Airlift

OXFAM of Canada and the Presbyterian Church in Canada have purchased a Super Constellation aircraft to fly food and medicine into Biafra. Cost of the aircraft, bought from Nordair in Montreal, was under \$100,000, said Delbert McKenna, public relations director for OXFAM. He said it would have been considerably more expensive to charter a similar plane.

The interior of the plane will be stripped to provide space for 45,000 pounds of

cargo. The plane, to be based on the island of Sao Tome, will be used twice each night on trips into Biafra. The operation will be known as Canairelief and will be under the auspices of the World Council of Churches. Mr. McKenna said that the two groups hope other Churches will join in the operation.

Meanwhile in the nation's capital of Ottawa, Socialist member of Parliament, Lorne Nystrom announced that two Canadian banks — the Toronto Dominion and the Royal Bank — will accept donations for a relief fund set up by a committee of five members of Parliament from three political parties. It is known as the Biafra Christmas Ship Fund. A Dutch ship financed in the Netherlands left Amsterdam before Christmas, bound for London to load 1,000 tons of food, then on to New York City, for 2,500 tons. In addition to financing their operation, the Canadian group will sponsor airlifts of food in rented planes.

## Convict-chorister Found

The convict-chorister who escaped after a church service in Christ Church Cathedral, Ottawa [L.C., Jan. 5], was found in a room in Montreal, hiding under the bed. E. A. Greenfield, one of 38 prisoners who formed a choir with members of the Royal Canadian Mounted Police and the regular choristers, was serving a four-year term for robbery.

"The lost has been found," Solicitor-General George McIlraith told an opposition questioner in the House of Commons.

## NEW YORK

### Diocese Restructures

A sweeping decentralization of the 10-county Diocese of New York was approved unanimously at an adjourned session of the 188th convention of the diocese, Dec. 14. Some 700 clergy and lay delegates also voted to study a proposal put forward by the Rev. Dr. Arthur Lee Kinsolving, rector of St. James' Church, Manhattan, to divide the diocese into a Triborough Diocese of the City of New York, comprising Manhattan, Staten Island and the Bronx, and an East New York Diocese of the remaining rural and suburban counties.

The reorganization is the second major regrouping of parishes and area organizations of the 204 parishes, numbering 87,008 communicants, since the diocese began in 1780. The first occurred a little more than 100 years ago when a special diocese was formed for Long Island. It will go into effect within 60 days. It grew out of a request made two years ago by the Rt. Rev. Horace W. B. Donegan, bishop, for a diocesan self-study to be made in response to decreasing influence of the Church uncovered in a management survey undertaken for the diocese

by the firm of Cresap, McCormack, and Paget.

According to the Rev. Richard E. Gary, coordinator of the proposed reforms, the plan is designed to involve more laymen, rid the diocese of excessive parochialism, and shift some of the authority from its headquarters on Morningside Heights. The underlying rationale is "regionalism" with groups of congregations forming inter-parish councils. Clusters of these councils will form a network of three regional councils and these in turn will tie into the diocesan council. The seven convocations of the diocese will be suspended.

"The factor of accountability is present at every level," Fr. Gary noted in his prepared presentation of the proposal. "Each group has a constituency to which it is responsible."

The regional plan was voted, with applause, after the convention debated and amended it, meeting as a committee as a whole under chairmanship of the Rev. Dr. John McG. Krumm, president of the standing committee. Bp. Donegan entered the discussion.

The Kinsolving resolution resulted from sharp criticism by him that the plan is "a brave, able attempt to solve an utterly insoluble problem. We should face the problem of dividing into two dioceses," he said. Dr. Kinsolving was joined in his objections by the Rev. Dr. Frederick M. Morris, rector of St. Thomas Church, Manhattan. The Kinsolving resolution noted that Bp. Donegan and the Rt. Rev. Charles F. Boynton, senior suffragan, soon will retire. (Bp. Donegan told THE LIVING CHURCH that he plans to continue in office until he turns 72, on May 17, 1972.) It asked that the bishop appoint a committee to study the diocesan division in consultation with neighboring dioceses. Presumably, it would report to the next convention, May 13, 1969.

While there appeared to be some confusion over the technicalities of the new plan, it was generally praised by delegates. "It means decentralization," said the Rev. A. R. Wentt, a Negro and dean of the former Bronx convocation, "and despite the fact that decentralization has become a bad word, it's as old as government and this nation. This plan provides new hope for black Churchmen."

One change approved in the debate, proposed by nine Harlem clergy, is to have a Manhattan North area—that is, north of 110th St.—represented as an independent constituting assembly (there will be seven of these) and represented on the diocesan council. As originally proposed, the regional units would closely follow the designations of regional planners: urban, suburban, and exurban. These would be the congregations of Manhattan, Staten Island, and the Bronx as one unit. The suburban ring would include Westchester County, lower Putnam, and Rockland Counties. The third region

would include Orange, Ulster, Sullivan, Dutchess, and part of Putnam counties.

"Change, reform, and renewal are the simple facts of our world today," Bp. Donegan told delegates at the convention's start. "It is imperative that we think of the Church as a living, changing, and sensitive instrument of the purposes of God."

## Centennial for Famed Church

The centennial celebration of the Church of St. Mary the Virgin, New York City, reached its culmination when the Bishop of New York celebrated a High Mass with 12 concelebrants. With the Rt. Rev. Horace W. B. Donegan as celebrants were the rector, the Rev. Donald L. Garfield; his assistant, the Rev. Timothy E. Campbell-Smith; and priests holding office in the diocese, representing its unity with the parish in its celebration.

Haydn's Imperial Mass was sung with orchestral accompaniment as it was at the opening of the present church in 1895. On that day, Bp. Grafton of Fond du Lac presided and several days later Bp. Potter of New York consecrated the new church. The 1968 festivities included a centennial banquet at which Bp. Donegan spoke, citing the happy relationship of rectors with their bishops and of the parish with the diocese.

St. Mary's centennial celebration began in 1967, with a service at which the Archbishop of Canterbury presided and preached. Since then, guest preachers have included the Metropolitan of India, the retired Assistant Bishop of Tokyo, the Primate of Australia, and the suffragan bishops of New York, among others. Commemoration of the parish's founder and first rector, Thomas McKee Brown, was held just before Christmas, the 70th anniversary of his death. Fr. Brown was only 26 when he received his bishop's blessing to establish a church "to be worked upon a thoroughly catholic basis . . . not only with the intention of preaching the comfortable Gospel of Christ and of ministering the Holy Sacraments to His people, but also of restoring to its proper place and importance the *Worship of God*—the rendering *Adoration* to Him as a *Congregational* and *ceremonial* act —(made beautiful, majestic, and impressive by all the outward adornments, which are called the Beauty of Holiness, springing from the heart-love within); but which, in later times have been forgotten."

## NCC

### Director for Racial Justice Named

The Rev. Robert C. Chapman, an Episcopal priest from Detroit, has been named director of racial justice for the

National Council of Churches. The appointment was effective Jan. 1.

Fr. Chapman was rector of St. Matthew's Church in downtown Detroit for the past three years and was deeply involved in the civil rights movement. In his new position he has the responsibility for developing programs on special issues such as police-community relations and school decentralization. He also is responsible for keeping NCC contacts with black groups and helping to interpret the black revolution to the largely white Churches. He was chairman of the Downtown Church Action Mission in Detroit, an ecumenical group of 11 inner-city churches. One of its goals was the provision of low-rent apartments to be owned and managed by citizens in the area—a goal which was reached by some 100 families. He was also chairman of the long range planning committee of the executive council for the Diocese of Michigan.

## Delta Ministry Director Named

Owen Brooks has been named director of the Delta Ministry, a four-year-old project in which Churchmen work with dispossessed blacks in community and economic development. Mr. Brooks was associate director, a post now filled by the Rev. Harry J. Bowie, program staff coordinator since 1965. Both changes were announced by Dr. R. H. Edwin Espy, general secretary of the National Council of Churches with which the Delta Ministry is affiliated. Much of the support for the ministry has come through the NCC. The Rev. Andrew Young, executive vice president of the Southern Christian Leadership Conference, is chairman of the Delta Ministry Commission.

Mr. Brooks, an Episcopalian, has been associated with the Delta project since 1964. He holds degrees in electronic engineering and is a former teacher and principal of the Boston Freedom Schools. Mr. Bowie, an Episcopal priest, served parishes in New Jersey before joining the Delta Ministry.

The Delta work encourages the growth of local civic leadership, sets up literacy training projects in cooperation with other agencies, informs the Church and general public on the needs of the poor in Mississippi, and establishes community groups to deal with local problems and expand a ministry of reconciliation.

### LUTHERANS

## First Communion at 10; Confirmation at 15

Admission of children to their first communion at the age of 9 or 10, followed by confirmation five years later, is recommended to Lutheran Churches

in the United States in a proposal radically changing practices which have been followed for centuries. Formal findings of a four-year study by a 15-member joint commission on theology and practice of Confirmation, representing the nation's three major Lutheran bodies, are being mailed to 17,000 local congregations for study and discussion among their members.

A new rite is proposed that would admit children at the fifth-grade level, age 9 or 10, to participation in the sacrament of Holy Communion. Confirmation, it is suggested, would take place in the tenth grade, age 15 to 16, preceded by three years of weekly instruction in Christian education in the previous three grades, 7, 8, and 9. Currently, Lutheran confirmation is held usually at the eighth or ninth-grade level. Since the 16th-century Reformation, most non-Roman bodies have withheld eligibility for Holy Communion until after the rite of confirmation.

Responses from local congregations are anticipated by Aug. 1. On the basis of reactions, Dr. C. Richard Evenson, chairman, said the commission will make its final recommendations to the Church bodies involved in the study. Final action is expected at the 1970 and 1971 conventions of the Churches. The Lutheran groups participating in the study are the American Lutheran Church, the Lutheran Church of America, and the Lutheran Church-Missouri Synod. Their combined membership totals more than 95% of the country's nearly 9 million Lutherans.

### WESTERN MASSACHUSETTS

## Bp. Lawrence Dies

The Rt. Rev. W. Appleton Lawrence, retired Bishop of Western Massachusetts, died suddenly at his home in Cambridge, Mass., on Dec. 21, at the age of 79. He had been suffering from a heart condition.

Bp. Lawrence had served as Bishop of Western Massachusetts from 1937 to his retirement in 1957. The son of the Rt. Rev. William Lawrence, Bishop of Massachusetts, he had the unique distinction of having been baptized, confirmed, ordered deacon, ordained priest, and consecrated bishop by his father. He was the only bishop of the American Episcopal Church ever to have been consecrated by his father.

Born in Cambridge, Mass., in May 1889, he was graduated from Harvard in 1911, attended the Union Theological Seminary in New York for a year, and was graduated from the Episcopal Theological School in 1914. As a priest he served parishes in Lawrence and Lynn in Massachusetts, and in Providence, R.I., before his consecration to be Bishop of Western Massachusetts on January 13, 1937. He married Hannah Cobb in 1912 and they had seven children.

Bp. Lawrence served the Church as a member of the National (now Executive) Council, as chairman of both the Youth Division and the Finance Department of the Council, as President of the First Province, and as a trustee of the General Theological Seminary. He was the author of two books: *Christian Marriage*, and *Parsons, Vestries, and Parishes*.

Burial rites were conducted from Christ Church in Cambridge on Dec. 24. Participating in the service were the Rt. Rev. Henry Knox Sherrill, retired Presiding Bishop, the Rt. Rev. Robert M. Hatch, Bishop of Western Massachusetts, the Rt. Rev. Frederic C. Lawrence, Suffragan Bishop of Massachusetts and a brother of the deceased, and the Rev. Charles K. C. Lawrence, professor of theology at the Episcopal Theological Seminary in Kentucky and a son of the deceased. The body was cremated, and interment will be held later at Groton, Mass.

### WEST AFRICA

## Ambassador Says Relief Action Prolongs War

Religious groups sending relief to Biafran refugees are prolonging the civil war and thus causing more deaths, Edwin Ogebe Ogbu, Nigerian ambassador to the United Nations, charged on a New York radio broadcast. A missionary who is helping to ship food and medical supplies to the Biafrans replied that he could not "let one person die" because of political considerations. Mr. Ogbu took issue sharply with the Rev. Dermot Doran, CSSp., on CBS Radio's "The World of Religion" program with CBS correspondent Robert Schakne acting as moderator.

The ambassador charged and Fr. Doran denied, that religious agencies particularly the Roman Catholic agency, Caritas, are giving the Nigerian-Biafran war "an overtone of a religious war." Mr. Ogbu also said that Nigerians "have the impression" that the Roman Catholic Church is taking sides in the war. He accused Col. Odumegwu Ojukwu, the Biafran leader, of using the starvation issue "as a means of getting world sympathy, towards getting diplomatic and political recognition."

Fr. Doran repeatedly emphasized that his only interest is in saving lives. "Is it an improper act to save lives of dying children?" he asked. He emphasized that missionaries are aiding the victims of the war on both sides and said that the Churches are "putting ten times more supplies into Nigeria than they are into Biafra. You politicians can argue and discuss your ways and means, and so on," the missionary said. "Children die. . . . I want to save those that I see are dying. . . . Whatever way I can get supplies to people who are starving I do so, immaterial of what government is involved."



# Church Care for The Aging

Last July—the 28th, to be exact—a jaunty little editorial appeared in THE LIVING CHURCH, by someone, I am sure, who is young, in excellent health, and very sure of himself, violently protesting the existence of a home for the aged of which an Episcopal clergyman is president, which the author feels is fairly dripping with luxury, having “maid service” and a swimming pool. He highly disapproves of both as well as the fact that the institution is tax-free. I will not go into the question of tax exemption, about which I know nothing and which I do not enjoy, but I will go into the question of homes for the aged in the Episcopal Church.

I can remember how very proud we clergy wives were 50 years ago when Bp. William Lawrence came to our dioceses in his campaign for the Pension Fund, and how grateful we have always been for the fund itself. I am so proud always of our clergy, and of the laity. It was Edgar Goodspeed who said to me, “You can have the Thirty-nine Articles and the whole Episcopal liturgy, but how I do envy you the laymen and the laywomen of the Episcopal Church.”

So, two years ago, with my health suddenly failing, the backward position of the Episcopal Church in regard to its retired—whether lay or clerical—was a very great shock to me. I knew the work of Bp. Pike and Darby Betts in California, and the outstanding *Suncoast Manor* at St. Petersburg, but I had failed to realize that for people who wanted to remain nearer to their families and friends, there were the Presbyterian high-rise apartments and cottages in Evanston, Illinois, for example; the well-run Methodist *Georgian Hotel* in the same place; the Presbyterian colony of *Meadow Lakes* near Princeton. All specialize in studio, two or three-room apartments, and invariably provide food and medical and hospital care. The Episcopal Church is still offering its retired rooms in small, inadequate houses, often the gift of a long-ago layman, into which the future inmate must put every cent she has, perhaps receiving as an allowance only \$10 of her \$80 Social Security which belongs to the house. Men are often totally unprovided for, whether clergy or lay, and only are tolerated in a few places like New York City's Home for Old Men and Aged Couples which is small, pleasant, and always full. In very few are couples ever welcomed.

Some of the larger clubs for the elderly, such as the Tower League at Riverside Church, New York City, and the several clubs of the Hecksher Foundation at Huntington, Long Island, maintain large scrap books, collections of descriptions of places of refuge for their members, and those are not lists in which the Episcopal Church stands high. In New England, for example, they list no place of any kind for men and women which

has room, board, and medical care, except the new high-rise of the Bridgeport Council of Churches. In a federal survey of homes two years ago, there were very few denominational ones which provided food and medical care as well as apartments or rooms, and meanwhile, the survey found a substantial proportion of the elderly subsisting on dog food. I never see the beady-eyed little man on TV recommending Alpo without wondering how many dinners it has made that day for the retired.

Ideally, of course, the 75-year-old man or woman should be “rarin’ to go,” with no physical infirmities of any kind because of the enormous progress we have made in diet and medicines. Alas, that doesn't seem to be the case. Among the 250 people among whom I live, there is a high percentage of heart cases, there is always emphysema, there are many types of more or less crippling arthritis, there are ulcers, there is diabetes. Most of us are grateful indeed for that “scorned”

weekly cleaning and cooperate by “following through” on the other six days.

In *The New York Times* several weeks ago there was an article on the dedication of a \$2 million home for the aged at St. Philip's, Harlem. A few days later, in *The Morningside Garden News*, there was information on the home for senior women presently being constructed across from St. John's Cathedral in New York City, stating that 125 of the vacancies there (the Episcopal homes in the Bronx and on 114th St. accounting for 225) would be thrown open to older women of every class, creed, and race. There is to be no down payment but a monthly charge of \$225, “and,” the article continued, “if your money gives out in a year or so, we will see that you are looked out for by the Social Service Department of New York City.” A long time ago a very wise man said, “You have to be *just* before you can be *generous*.” It seems to me most unfair for the Church

*Continued on page 15*



# These, Too, Are Thine

Creeping across this Land of the Free and Home of the Brave is a plague which is reaching into every corner. It is nurtured and spread by the cult of drug escape which has become one of the hallmarks of rebellion spreading to more and more of our youth. It carries one back to the ancient curse of leprosy (still with us, but no longer as feared) which caused mankind to flee from those afflicted and to banish them from community life. The cry of "Unclean! Unclean!" echoes down through the centuries of man's history. For many centuries it prevented humane treatment, humane consideration that the leper is a human being.

A new cry has now arisen because of the spread of the plague of drug addiction among us. Instead of stirring the community to reach out the hand of concern, fear and hysteria have marked the history of many agencies which have tried to supply this help. At best the most one receives is "Treat them, but not here!" The Church, the whole spiritual world indeed, needs to supply the impetus for leadership if we are to be honest with our tradition and mission to God's people. It is not without note that the same word is used of both the cured leper and the ex-addict—"clean." The history of treatment centers is marked with neighborhood opposition from Synanon in California to Daytop on Staten Island, with the Samaritan Halfway Society in between. The handicaps which this opposition has brought to each center are too numerous to enumerate. On the other hand, it has helped to emphasize the size of the problem and the desperate need for many more facilities.

The history of the Samaritan over nearly ten years has been marked with many difficulties in addition to the opposition: lack of sufficient funds, lack of competent staff, and lack of knowledge. The society has now reached nearer the original goal which motivated the founding of the work in Astoria at St. George's Church. The Bishop of Long Island, the Executive Council of the Church, the Queens County Medical Society, the New York State Narcotics Control Commission, and many community and religious groups have accredited the work which is being done. But the society remains the sole treatment agency in the county of Queens helping 80 to 90 daily but faced with the thousands in the county using drugs.

The society is staffed to provide a full range of professional services including those of trained ex-addicts in a three-fold program of treatment. The first established over nine years ago is an evening out-patient facility which deals with the drug users who are motivated to work or attend school and seek help five nights a week. Psychiatric, psychological, medical, case-work, education, vocational counseling, and intensive group therapy workers form the staff, some 32 in number, on a part-time basis. The day center program is more intensive (from 9 A.M. to 5 P.M.) and includes medical and nursing supervision with two-hour group therapy and seminar sessions and a large measure of work therapy. Each resident is taught how to live as a responsible human being with concern for others. The program teaches regular maintenance work, cooking, cleaning, and other allied job skills, in preparation for full-time



Fr. Pitcaithly

residence in a community. The third phase of the society's work is centered on the establishment of a full-time therapeutic community. A house has been purchased partly with funds given by the Women's United Thank offering. It will provide a center of treatment for those who need full-time involvement in treatment.

The society has pioneered in several areas of research and is constantly involved in studying research from other sources. The entire philosophy centers around a flexible approach which allows for individual development. Change of attitude and of behavior patterns is an essential guide to continued participation in any of the programs. Regular laboratory testing provides the scientific surety of the drug status of each client or resident.

The chief goals of the Samaritan Halfway Society are to provide an increasingly effective program, to maintain its extensive educational work outside the premises in the general community, and to bear witness to God's concern with *all* of His children. The staff and the board of directors represent many divergent spiritual and professional backgrounds working together as a team to restore to society those who have no chance on their own. Over 5,000 "junkies" and drug users have crossed our doorsteps. Some have made it to recovery; some have not. From 13 to 63 years of age, they have come with the ancient cry of the leper, "Help."

A final personal note: Some 35 years ago I took the name of Damian because of my interest in the work of Father Damian with the lepers on Molokai, not realizing the shadow of 25 years would lead to this work for myself. With the able help of Rabbi Pruss as deputy ad-

*Continued on page 15*

**By The Rev. W. L. Damian Pitcaithly**

**Administrative Director of  
The Samaritan Halfway Society  
Astoria, Queens, N.Y.**

## Muggeridge Rides Again

Malcolm Muggeridge is an embattled orthodox Christian who won't surrender, bless him. Early last year, when he resigned as rector of Edinburgh University rather than concur with student demands for more personal freedom, he sounded off with an eloquent and defiant blast of non-concurrence which warmed the hearts of all who cherish decent order, good morals, and sound learning [L.C., Feb. 8]. In a recent address he has said what he thinks about some trends in contemporary Church life. What follows is pure Muggeridge:

"Unless there is a quick and dramatic reversal of present attitudes, nothing will remain of institutional Christianity in ten years' time. This is the outcome quite a number of Church leaders openly hope for and here at least their hopes are being realized. If indeed the Christian religion rested on the word of its leaders, I, long ago, would have abandoned all hope for its survival. In fact, Christianity's real validity lies in its own inherent and everlasting truth.

"Many Church leaders and clergy are insistent that Christ's Kingdom, contrary to what He said, is of this life. Anyone who suggests that the pursuit of happiness, the contemporary cult of eroticism, underpinned by the birth pill and fortified by the greatest outpouring of pornography yet known, runs directly counter to the Christian way of life is sure to be condemned as a life hater. Unspeakable clergymen twanging guitars denounce such people. . . . From Woolwich, from Southwark, and from other famous sees come thunderous voices proclaiming that to be carnally-minded is life.

"I had myself a little experience of this when rector of Edinburgh University. It was the two Roman Catholic chaplains at the university that made the bitterest denunciation of me as rector for having resigned rather than seem to countenance a demand for the indiscriminate distribution of contraceptives to students. To the best of my knowledge, no Church dignitary has spoken out in public on my behalf, though one or two have written to me sympathetically. How I envy the historian who will be able to look back across the centuries at the hilarious spectacle of Marxist-Christian dialogues attempting to find some common ground between the brutal atheism of the Communist Manifesto and the Sermon on the Mount; of pious clergymen attaching themselves to enraged mobs shouting 'Black Power' or 'student power' or some other crazed shibboleth; of an Anglican bishop recommending *Lady Chatterley's Lover* as being conducive to Christian marriage.

"Such lunacy, I assure you, is the despair of professional comedians. It is obvious that the last precarious foothold of law and order in the world is now being dislodged. We may expect the darkness. Such were the circumstances in which the Christian religion was born and could well provide for its rebirth."

Thank you for coming out with it, Mr. Muggeridge. In the wilds of Interior USA we hear you and take heart in knowing that we are not alone in this view of the prospect.

## Political Appointments: To Appease Minorities?

Mr. Nixon would be learning a hard lesson these days, if he still needed to learn it, about the impossibility of making everybody happy. In all his appointments of personnel thus far he has given abundant evidence of good faith in following a reconciling road, trying to draw this nation together. Some people, however, have made up their minds that there can be no health in Richard M. Nixon. Mr. Bayard Rustin, the organizer of the March on Washington in 1963, has made the statement that the failure to appoint a Negro to the Cabinet "has contributed to the feeling that perhaps Mr. Nixon doesn't care deeply about the Negro community." One doesn't want to label such a criticism malicious, but neither is it mighty like a rose. Mr. Rustin knows that the President-elect offered a cabinet post to at least one highly qualified Negro who declined.

But why, for that matter, must a President appoint a Negro to his cabinet to show that he cares about the Negro community? What would such an appointment really prove — except perhaps that Mr. Nixon plays a rather conventional hand in politics? For our part, we hope that the new administration will see fit to smash up the political tradition that if the President and his party want to convince some minority that they "deeply care" they will demonstrate their caring by appointing so many members of that minority to posts on the Cabinet and on the Supreme Court. If appointments are made solely on a basis of merit, as they ought to be, all minorities will get the representation which will do them the most good.

## How the Church Should Fight

In their message to the clergy and laity of the Anglican Communion, the bishops at Lambeth expressed a quite definite view of the way in which the Church should address itself to combating evil in the world. It is not the view which sees the Church as a political pressure-group whose hierarchy and professional leaders attack the strongholds of Satan by various kinds of political action and propaganda — all in the name of their passive and unconsulted memberships. The Church must indeed be openly at war with all kinds of evil and wrong. But this holy war against the works of darkness is not to be waged by the few in the name of the many. Say the bishops in their message:

"The ministry, the service, of the Church to the world is and must be discharged mainly by the laity. We have given much thought to the ministry of the laity, what it is, and how it may be strengthened. The ministry of the laity does not consist solely in service to the Church or in the Church's worship. It also demands witness to the Christian Gospel through word and deed in the world. The Gospel

is a proclamation of God's love for all men and of His will that all men should be one in the family of the children of God. It is, therefore, a Gospel of reconciliation. The ministry of laypeople is that they should be agents of reconciliation. In the home, at work, in industrial disputes, in the exercise of economic power whether as employers or employed, in the bitterly divisive issues of race, it is for the laity to bring to bear a Christian influence towards social justice, compassion, and peace."

We think this is absolutely right, and we regret to say that as we see the Church in its present functioning it is not really moving along this line. Policy and strategy decisions are made by the few professionals at the top; the laity are then informed of these decisions, and are

asked to pay for and otherwise to "implement" them. This is a far cry from what the bishops at Lambeth said: "The ministry, the service, of the Church to the world is and must be discharged mainly by the laity." Can it be that the Church's leaders don't trust the laity to "get the message" and act upon it, and so they try to take care of it all themselves?

It is our conviction that the Church will not be an effective agent of social change until it is working through its membership as a whole, and especially its laity, rather than trying to do it all through its bureaucrats. (P.S. And we have nothing whatever against bureaucrats. Some of our best friends, etc. We love a good bureaucrat — in his worthy and indispensable place.)

## BOOKS

**STAR IN THE EAST.** By Hans Holzer. Harper & Row. Pp. 124. \$4.95.

With the coming of our Christmas and Epiphany season, one is filled with the wonderment of it all—especially if one is a true believer of the Christian faith. It is a part of our heritage to accept our faith, particularly the part which concerns Christmas, as told in the Gospels of Matthew, Luke, and John.

However, there is one Hans Holzer who has chosen to delve further, not just accepting the story on faith, but who has studied and compiled facts to give credence and a new fulfillment of Christmas to this reviewer. The reader, in turn, would suggest that if you are seeking more answers to our heritage that you read *Star in the East*. The chapters on the comet that lasted for over 70 days and the history of the "magi" are alone worth the cost of the book.

BETTY FAAS  
St. Andrew's Church  
Livingston, Mont.

✦ ✦ ✦ ✦

**THE NON-VIOLENT CROSS: A Theology of Revolution and Peace.** By James W. Douglass. Macmillan. Pp. xvii, 301. \$6.95.

James W. Douglass, a lay Roman Catholic theological advisor to British and American bishops at Vatican II, presents in the *Non-Violent Cross* an eloquent statement on the absolute necessity for a Christian theology of non-violence. Like Gaul, his book is divided into three parts.

In part one, "Cross and World," the inescapable conclusion is that "in a world of injustice . . . the way of truth . . . is revolution." But a true revolution can only be non-violent. War—and all war is violent—is "the willed destruction of another . . . the transformation of a man into a thing" (p. 18), and that, to a Christian, is an unacceptable possibility. In terms of Christian truth, "Christianity today is its own denial." What it has incarnated is not the living truth of Jesus. On the contrary, in practice, says Douglass, "the Word was made flesh, and dwelt comfortably among us white citizens" (page 50). This represents secularized incarnationalism of American

Christianity. Domesticated Milieu-Catholicism has become a cultural mail-order business. Similarly, it has seldom been thought prudent for the clergy or laity to act immediately and instructively with the reconciling power of an *agape* transcendent to national ethos.

In part two, "Cross and Church," we find Mr. Douglass's analysis of the encyclical *Pacem in Terris* in terms of the non-violence of the Gospel. The author finds Pope John a consistent adherent of creative non-violence, especially since 1940, when as archbishop, he wrote, "the world is poisoned with morbid nationalism, built upon the basis of race and blood, in contradiction to the Gospel. . . . Deliver me from men of blood" (page 85). In the world of today there is a natural incompatibility between the Gospel and war (p. 109). All modern war is an eschatological thermonuclear occasion of genocide. "Judged by the council's declaration, modern war itself is a crime against God and man and merits unequivocal and unhesitating condemnation. . . . The doctrine of the just war is dead" (p. 126). No Christian can wear a military uniform and still call himself a follower of Jesus Christ. *The Pastoral Constitution on the Church in the Modern World* returns to this theme: "Now, the Father wills that in all men we recognize Christ our brother and love Him effectively, in word and in deed" (p. 129). Yet, Mr. Douglass complains, the compromising possibility is left open in chapter 5 for the word of battle and the deed of blood. Nevertheless, "the relationship between Christ and Caesar has been summed up once and for all in the Cross of Christ" (p. 182). Thus Caesar's man, Winston Churchill, can speak of Jesus-like Gandhi as "this seditious, half-naked fakir" (p. 83).

Part three, "Cross and History," explores the profound violence in man (the roots of war go back to Cain" p. 217), and the possibility of its redemption with relation to the phenomenology of war. A politics without violence is possible, affirms Mr. Douglass (pp. 257-283). There is a sense in which every Christian must follow Ivan Karamazov in his revolt

against the world in which children suffer. The Suffering Servant's love is the power to redeem evil (p. 285). The baptism into Christ is not of water but of blood—the suffering for the community of man; this suffering draws men into the redemptive event, crucifixion, beside which eschatological nuclear weapons are impotent. In the age of Hiroshima and Vietnam history still awaits the fullness of redemption.

This is a stimulating and theologically cogent book regarding a highly controversial subject. The author is assistant professor of religion at the University of Hawaii. This reviewer wishes Mr. Douglass had included more specific examples from the Church's history of non-violence in part three.

(The Rev.) ENRICO S. MOLNAR, Th.D.  
Bloy House Theological School  
Los Angeles

✦ ✦ ✦ ✦  
**THEOLOGY AND THE FUTURE.** By E. L. Mascall. Morehouse-Barlow. Pp. 183. \$3.50.

*Theology and the Future* contains six lectures that Dr. E. L. Mascall, professor of historical theology at King's College, London, gave last March at the Catholic University of America. Five of the lectures concern the theology of the future, not in the sense of an exercise in prophecy but in the sense of indicating some of the themes and procedures which the theologian of today should have as his concern. They deal with the task of the theologian and with the questions of God, man, Christ, and the Church. The final lecture is entitled "Theology of the Secular," and in it the author attacks with much penetration and acuity the secularist theology of such writers as Dr. Harvey Cox and pleads for a theology of the secular, by which he means "a branch of theology which will interpret the secular order, the things of 'this world' and 'this life,' from the standpoint of Christian belief, in order to enable Christians to live within it more intelligently and to influence it more effectively" (pp. 161-2). He makes two principal points in his discussion, with which I find myself in complete agreement. The first is that a

theology of the secular is almost the precise contrary of a secularist theology, and the second is that a theology of the secular ascribes to the secular a dignity and offers it a hope that a secularist theology is powerless to provide.

Among the chief issues with which theologians, according to Dr. Mascall, should be occupied in the future are an understanding of God's providential government of the universe which draws together both man's emergence from the evolutionary biological process and also his destiny in the body of Christ and the vision of God, and an attempt to achieve not only an accurate and sympathetic understanding of the great world religions, but also to make a positive assessment of the place which they hold in relation to the redemption of mankind by Christ. While these suggestions are far from startlingly new, the author has a number of very useful things to say about them which indicate that he is very much alive to the problems facing theologians today.

(The Rev.) JAMES A. CARPENTER, Ph.D.  
*The General Seminary*

✦ ✦ ✦ ✦

**ALARMS AND VISIONS: Churches and the American Crisis.** By Stephen C. Rose. Association Press. Pp. 176. \$1.95.

This reviewer is impressed with the inordinate presumption of Stephen Rose's attempt to psychoanalyze the world, Christians, and Churches, after five years experience in the Presbyterian ministry. He damns the past and the present and, as might be expected, he is unable to offer any specific suggestions of what might be done to alleviate the suffering, complexities, and ageless problems of this world.

Actually, *Alarms and Visions* is an indigestible stew of mod-theology, politics, editorials, scripture, long quotations from Dostoevsky, and old-fashioned higher criticism. A sample of the style could be the last two sentences of the book; "Jesus is the true prodigal son. We're called to be his brothers. OK?"

Mr. Rose is an alternate delegate to COCU.

(The Rev.) JAMES BRICE CLARK  
*St. Barnabas Church  
Omaha*

✦ ✦ ✦ ✦

**MAN ON EARTH.** By Barbro Karlén. Trans. by Patricia Schonander. Illus. by Mary R. Newland. Intro. by John E. Taylor. Kennedy. Pp. 128. \$3.50.

This little book, the work of a Swedish child during her seven-to-eleven years, is the most remarkable collection of poems and essays to cross my desk in recent years. Even before the usual page of "Contents" appears, a poem on "A New Book" instills an excitement, perhaps, over what lies between its covers—"is it exciting/ or just/ of humdrum things,/ does it tell of sick or healthy/ people? . . . Surely newborns/ are like

new books/ sometimes they live/ just one chapter/ sometimes/ till the book is done/ all the mystery/ of a new book/ is in a newborn child. . . ."

Young Barbro Karlén's dissection of man is startling and uncanny. She has poems on the good man, the sunny man, the complainer, the I-man, the boaster, the joker, and the opportunist who "is worse than his relatives/ the boaster, the joker, and the I-man./ He's one of the most miserable people around. . . ." In the book's section, "What Is God?", the reader comes across the author's view of "The Man Who Doesn't Believe In God," in which these two lines appear: "The man who doesn't believe needn't be mean/ but he is surely a poor and unhappy man."

The last section of *Man On Earth*, quite appropriately called "Life And Death," contains an essay about the man on TV whom Barbro heard say he was afraid to die. She writes: "It is a lucky thing for him he wasn't so clever when he was born because then he might have been afraid to be born. Perhaps it wasn't so peculiar that he was afraid to die because he thinks that all of him will die when his life on earth is done. I think that it's awfully unfair to God to think such foolishness. He made men so marvelously well. . . . No one has yet been able to make a real man. . . . God wouldn't have made us so carefully if He wanted us to vanish so quickly. He would have made us like a soda bottle that is used once and then discarded."

It is hard to remember, as one reads these verses, that the author is a young girl.

GEORGIANA M. SIMCOX  
*People and Places Editor*

### Booknotes

By Karl G. Layer

**A Way Through the Old Testament.** By Joseph Rhymer. *V.I: The Beginnings of a People*, pp. xi, 168; *V.II: The Covenant and the Kingdom*, pp. 149. Pflaum. \$4.75 each. Here are the first two volumes in a series on the OT, by an Anglican turned Roman. The divisions of the overall subject, by volume, are fairly standard, and the job of scholarship is competent, not seeking to grind some particular axe. The author's intended audience would appear to be the non-professional Bible student, and thus the books might well be read by most laymen interested in the subject.

**The Dead Sea Scrolls: A New Historical Approach.** By Cecil Roth. Norton. Pp. xx, 99 paper. \$1.25. This book contradicts previous theories on the origin of the Dead Sea Scrolls. The author concludes that the scrolls were from the library of the Zealots, a warlike Jewish sect who took an active part in the Jewish uprising against Rome in 66. The case is well-stated and documented.

# SCHOOLS

FOR GIRLS

## CATHEDRAL SCHOOL of SAINT MARY

92nd Year

An accredited Episcopal school for girls in lovely Long Island suburb. Boarding department, grades 5-12. Strong college preparation. Choose from 5 languages, 5 years math, 5 years science. Advanced Placement Courses. Music, drama, art, dance. Full sports program. Near New York City. Theatre, Opera.

Address Registrar  
Box L, Garden City, N. Y. 11530

ESTABLISHED 1868

## St. Mary's School

Peekskill, New York

### COLLEGE PREPARATORY

and

### GENERAL COURSE

SPORTS, INDOOR POOL  
MUSIC, ART, DRAMATICS,

FULLY ACCREDITED

Ninth Grade through Twelfth Grade

Under the direction  
of the Sisters of St. Mary

For catalog address

THE SISTER SUPERIOR, C.S.M.

St. Mary's School, Peekskill, N. Y. 10566

### SAINT AGNES SCHOOL

Jefferson Park Alexandria, Virginia 22302  
Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theatres, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12: day school kindergarten through 12.

Roberta C. McBride, Headmistress

FOR BOYS

## Saint Andrew's School

OF BOCA RATON, FLORIDA

An Episcopal boarding school for boys of all denominations. College preparatory, grades 7-12. Highest academic & moral standards. Developmental reading. Work program. Fully-equipped labs. Sports. Olympic-size pool. Modern air-conditioned buildings. Catalog: Eugene L. Curtis, Jr., Hdm., Boca Raton, Fla. 33432.

When Writing Schools  
Please Mention  
THE LIVING CHURCH

# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## ALABAMA

### BIRMINGHAM-SOUTHERN COLLEGE

**ST. ANDREW'S CHURCH** Birmingham  
The Rev. W. Bruce Wirtz, r  
Sun 7:30, 10; Daily 7, 5:30

## CALIFORNIA

### CALIF. INSTITUTE OF TECHNOLOGY

**ALL SAINTS'** 132 No. Euclid Ave., Pasadena  
The Rev. W. W. Rankin, chap.  
Sun 8, 9, 11. College group at church Sun 7

## COLORADO

### COLORADO COLLEGE Colorado Springs

**GRACE CHURCH** 631 No. Tejon  
The Rev. James A. Mills, chap. & assoc r  
Wed 5:15 HC Shove Chapel. Canterbury activities

### SOUTHERN COLORADO STATE Pueblo

**CANTERBURY HOUSE** 1808 Bonforte  
The Rev. James B Johnson, chap.  
Sun & Daily Eucharist

### UNIVERSITY OF COLORADO Boulder

**ST. AIDAN'S CHURCH** 2425 Colorado Ave.  
**BISHOP INGLEY STUDENT CENTER** P.O. Box 970  
The Rev. A. B. Patterson, Jr., r & chap.  
Sun & daily Eu, vespers; full-time chaplaincy

## CONNECTICUT

### U.S. COAST GUARD ACADEMY CONNECTICUT COLLEGE MITCHELL COLLEGE

**ST. JAMES'** New London  
H. Kilworth Maybury, r; William R. Speer, ass't  
Sun 8, 9:15, 11; Thurs 9:30

## FLORIDA

### FLORIDA STATE UNIVERSITY Tallahassee UNIVERSITY EPISCOPAL CHURCH

655 W. Jefferson  
Rev. Lex. S. Mathews, Rev. John D. Talbird, Jr.  
HC Sun 9:30, 11; Wed 12:15, 5:15; Folk Masses

### ROLLINS COLLEGE Winter Park

**ALL SAINTS'** 338 E. Lyman Ave.  
The Rev. Wm. H. Folwell, r  
Sun 7:30, 9, 11:15

### UNIVERSITY OF SOUTH FLORIDA Tampa

**EPISCOPAL UNIVERSITY CENTER**  
The Rev. A. G. Noble, D.D., chap.  
Sun 9, 10:30; weekdays as announced

## ILLINOIS

### BRADLEY UNIVERSITY Peoria

**ST. STEPHEN'S** 464 - 1st Ave.  
The Rev. G. C. Stacey, v & chap.  
Sun 9:15, 12 noon, 5 (4th Sun)

### NORTHERN ILLINOIS UNIVERSITY DeKalb

**ST. PAUL'S CHURCH** 900 Normal Road  
The Rev. Charles H. Briant, v & chap.  
Sun 7:30, 9, 11, 5; weekdays as anno

### UNIVERSITY OF CHICAGO Chicago

**EPISCOPAL CHURCH at the University of Chicago**  
The Rev. John W. Pyle, D.D.  
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs 12 Noon HC  
Brent House, 5540 S. Woodlawn: Wed 7:30 HC

### UNIVERSITY OF ILLINOIS Champaign-Urbana

**ST. JOHN THE DIVINE** Champaign  
Rev. F. S. Arvedson, chap., Rev. J. H. Arthur, ass't  
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
Daily: MP, HC, EP

## IOWA

### UNIVERSITY OF IOWA Iowa City

**TRINITY—Epis. Student Center** 320 E. College  
Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.  
Sun 7:30, 9, 11, 5 Eu on campus as anno

## MARYLAND

### GOUCHER COLLEGE and TOWSON STATE COLLEGE Towson

**TRINITY** 120 Allegheny Ave.  
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't  
Sun 8, 9:30, 11; Thurs 10:30

## MINNESOTA

### UNIVERSITY OF MINNESOTA Minneapolis

**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
Rev. G. Russell Hatton, chap.; Rev. Wm. Teska, ass't  
Sun 10 & 11:30; Tues & Fri HC

## NEW YORK

### COLUMBIA-BARNARD New York, N. Y.

**ST. PAUL'S CHAPEL on campus**  
The Rev. John D. Cannon, chap. of the Univ; the  
Rev. Stephen S. Garmey, ass't chap. of the Univ.  
Sun Cho Eu 11; weekdays MP 8:40; HD Cho Eu 8

### CORNELL MEDICAL SCHOOL ROCKEFELLER UNIVERSITY N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)

**EPIPHANY** York & 74th, N. Y. 10021  
Clergy: Hugh McCandless, Alanson Houghton,  
Kenneth Huggins, Lee Belford, Francis Huntington  
Sun 8, 9:30, 11, 12:15; Thurs 6:15

## NORTH CAROLINA

### DUKE UNIVERSITY Durham

**EPISCOPAL UNIVERSITY CENTER**  
The Rev. H. Bruce Shepherd, chap.  
Sun 8, 9:15 HC; Thurs 5:15 HC

## OHIO

### LAKE ERIE COLLEGE Painesville

**ST. JAMES'** 131 No. State St.  
The Rev. Thomas R. Waddell, r  
Sun 8, 10, Eu 7:30 Wed on campus as announced

### MIAMI UNIVERSITY and WESTERN COLLEGE Oxford

**HOLY TRINITY** Poplar & Walnut Sts.  
Rev. W. H. Taylor, r; Rev. D. Judson, campus min.  
Sun 8, 10; Wed 7; affil. United Campus Ministry

## PENNSYLVANIA

### BRYN MAWR and HAVERFORD COLLEGES, VILLANOVA UNIVERSITY

**GOOD SHEPHERD** Lancaster Ave., Rosemont  
The Rev. James H. Cupit, Jr., r  
Sun 7:30, 9:15, 11:15 HC, 10:15 Adult Class;  
Daily 7:30 HC

### PENNSYLVANIA STATE UNIVERSITY

**EISENHOWER CHAPEL** University Park  
The Rev. Derald W. Stump, chap.  
Sun HC & Ser 10:15 & 6:15; Wed 7:30 Compline

### WILKES COLLEGE, KING'S COLLEGE, COLLEGE MISERICORDIA Wilkes-Barre

**ST. STEPHEN'S** S. Franklin St.  
The Rev. Burke Rivers, L.H.D., r; the Rev. Henry  
J. Pease, the Rev. James P. Stevenson, ass'ts  
Sun 8, 11; Wed 12:05; College Coffee House 1st &  
3d Wed 7:30

## TENNESSEE

### MEMPHIS STATE UNIVERSITY Memphis

**BARTH HOUSE, St. Theodore's Chapel** 409 Patterson  
The Rev. E. L. Hoover, chap.  
Sun HC 10, EP 6; weekdays as announced

## TEXAS

### TARLETON STATE COLLEGE, Stephenville

**ST. LUKE'S and CANTERBURY HOUSE**  
McIlhane at Vanderbilt, opposite the campus  
The Rev. Martin LeBrecht, r  
Sun HC & Ser 10; 6:30 college group; 1st Fri 7  
College Corporate Communion & Breakfast

## VIRGINIA

### MARY BALDWIN COLLEGE Staunton

**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

## WISCONSIN

### MILTON COLLEGE Milton

**TRINITY** 403 East Court, Janesville  
The Rev. R. E. Ortmayer, r; Phone 754-3210  
Sun 8, 9:15, 11; weekdays as announced

### UNIVERSITY OF WISCONSIN Madison

**ST. FRANCIS' CHURCH** 1001 University Ave.  
The Rev. Arthur S. Lloyd, chap.  
Sun 8, 10, 5 H Eu; other services & program as anno

### WISCONSIN STATE UNIV. La Crosse

**CHRIST CHURCH** 9th and Main  
The Rev. H. C. Mooney, r  
Sun HC 8, 9:45, 6; Daily HC

The Directory is published

in all

January and September issues.

If your Church serves in a College  
Community, and your listing is not  
included, write to the Advertising  
Manager for the nominal rates.

## AROUND & ABOUT

Continued from page 2

the Renaissance man in his splendid pantly. But Dr. DeCarlo made a statement which, I think, does less than justice to his position. "If a college has to have a motto today, it ought to be 'Feel!'" he said. Wouldn't a better motto be "Think!?" The motto for either the Renaissance man or the Christian man in education, and indeed in life, should be something like "Think feelingly" — not "Feel thoughtfully." The most ominous symptom in contemporary education is hysterical feeling ("gut-thinking" some call it) at the controls, where calm, yet humane thinking ought to be.

As you hear the Holy Gospel this Sunday, the story of the child Jesus in the temple (Lk. 2:41-52), you might meditate for the moment upon the fact that the young lad who is perfectly exemplary as a child and a learner went home to Nazareth to be "subject" — docile and obedient — to His parents. Reflection: What has become, in modern Christianity, morals, and mores, of obedience as the quintessential virtue (since it alone expresses both love and order)? By what warrant of holy writ or of the revelation of Christ do virtually all Christian theologians ignore or deny the centrality of obedience in the Christian life? If your rector is apparently a pro-permissiveness, anti-obedience man, ask him to comment on this point in the Gospel. (But for heaven's sake don't quote me. He'd think me a trouble-maker.)

The word for this week is from **Richard Wong**:

*Our Father, thou knowest that the world is in trouble when thou hearest me complain . . .*

*of rain on golfing days,*

*of cakes that do not rise,*

*of bosses that do not understand,*

*and of squawks and noises in my home.*

*Nevertheless, lead me to set the world aright, beginning with me — right here — right now. Amen.*

(John Knox Press, *Prayers from an Island*. 10.)

## ELDERLY

Continued from page 9

to pass by the needs of men and women who have given their lives, their money, and their energy to the Church, and to throw open a new home, paid for by Episcopal endowments, to all comers. And as for calling on the city's social service, doesn't that mean that in time the control of the institution will pass to the city itself? Are not Episcopal men and women who have borne the heat of the day entitled to those vacancies? There are very few of them in Episcopal institutions and no one knows that better than I.

We are very happily situated ourselves in one beautifully managed colony run by laity of another religious body than our own, who are infinitely kind and courteous and hospitable. But for the Churchmen and Churchwomen who come after us, we wish there could be many such institutions, and that they could again be proud of the progressiveness in such a new field of their beloved Episcopal Church.

## ADDICTION

Continued from page 10

ministrator and Fr. Charles Herrick as my assistant, may God grant the fulfillment of our mutual hope: that every addict may have an opportunity for mature responsibility through proper treatment which is now denied to most of them. "These too are Thine."

# PEOPLE and places

### Restoration

The Bishop of Los Angeles, acting in accordance with the provisions of Canon 65, Section 5, has remitted and terminated the Sentence of Deposition pronounced on **Arthur W. Rudolph, Ph.D.**, March 13, 1963, and has restored him to the Order of the Priesthood.

### Laity

**Charles Hatch**, formerly of Washington, D.C., is a volunteer for mission at St. Luke's, Fort Yates, N.D. 58535. **Mrs. Hatch** teaches in the head start school in Fort Yates.

**Alex Wolfe** is lay vicar of St. Sylvan's, Dunseith, N.D. 58329.

**Charles E. McCarroll**, formerly with the New York City department of social services, is director of casework for the Episcopal Social Service of the Diocese of Connecticut. For the past six months he has worked in New York City as a counselor with the COMPASS program involving aid to dependent children and their families.

### National Cathedral

**Mark N. Beach** has been appointed assistant to the dean and director of planning and development of the Washington Cathedral. The post, recently established, will require him to work with the dean on the financial operations of the cathedral and the various educational institutions associated with it.

### Retirement

The Rev. **Charles F. Schilling**, rector of St. John's, Hollywood, Fla., retired last fall because of ill health.

### New Addresses

The Rev. **J. Seymour Flinn**, 24 Lockwood Dr., Old Greenwich, Conn. 06870.

The Rev. **S. McK. Gardner**, retired, Clifton Royal, RR 1, King's County, N.B., Canada.

The Rev. **Willard I. Kile**, retired, 65 Fourth St., Garden City, N.Y. 11530.

The Rev. **J. L. McPhillips**, 2500 Wisconsin Ave. N.W., Washington, D.C. 20007.

The Rev. Canon **George F. Pratt**, Gen. Del., Suma, Wash. 98295.

Province of New England or Provincial Secretary or Executive Secretary, Province I—275 N. Main St., Providence, R.I. 02903.

## CLASSIFIED

advertising in **The Living Church** gets results.

### LINENS AND VESTMENTS

**HAND EMBROIDERED** Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. **Mary Moore**, Box 3394-L, Davenport, Iowa 52808.

### NOTICE

**AVAILABLE FREE**—1928 three manual, 52 rank Aeolian pipe organ. Yours for the cost of removal. Must be out by September 1969. Contact **Christ Church**, 1415 Pelhamdale Avenue, Pelham Manor, New York 10803.

**DONATION** of \$100,000 available to non-profit organization toward property for private school or other institutional use. Reply **Box S-606**.\*

### POSITIONS OFFERED

**RECTOR** midwest parish. Experienced, pastoral calls. Motivated increasing membership. Send letter with resumé to **Box S-605**.\*

### POSITIONS WANTED

**PRIEST** available; for resumé write **Box E-588**.\*

**PRIEST** wanting curacy. Also willing to serve as organist. Experience in calling, counseling, and preaching. Resumé upon request. Reply **Box W-596**.\*

\*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis. 53202.

### CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) **Keyed advertisements**, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) **Resolutions and minutes of Church organizations**: 15 cts. a word.
- (D) **Copy for advertisements** must be received at least 16 days before publication date.

### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

**The Living Church**

to **BUY** or **SELL**

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

**THE LIVING CHURCH**

# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. Robert W. Worster  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r; the Rev. John J. Phillips  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

## WASHINGTON, D.C.

**ALL SAINTS** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D. D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

**ST. PAUL'S** 2430 K St., N. W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; Sat C 4-7

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-  
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
The Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 7

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

## FORT MYERS, FLA.

**ST. LUKE'S** 2nd & Woodford  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;  
C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
The Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,  
Fri & HD 10; C Sat 5

## WEST PALM BEACH, FLA.

**HOLY TRINITY** S. Flagler Dr. & Trinity Pl.  
Sun 7:30, 9 (Family Service), 11; Thurs 10, HD 8:30

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES** Huron & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:30  
HC ex Wed 10 & 5:30 (Mon thru Fri); 9:15 MP,  
Int 12:10, 5:15 EP

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6 & by appt

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw St. & Madison Ave.  
The Rev. R. L. Ranieri, r  
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:  
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat  
4:30-5:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon  
5:30, Wed 10, Sat 9

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu & EP

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, r  
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);  
MP 11 (2S & 4S); HC Daily

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;  
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8  
& 5:15; EP Daily (ex Wed) 5:15. Church open  
daily for prayer.

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave & 20th St.  
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hof MP & HC 7:30; Daily Ev 6

**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r  
The Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD  
6:15, EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damrosch, r; the Rev. Alan B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (sung), 11 (Sol); 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noonday ex  
Mon 12:10. Church open daily 6 to midnight

**THE PARISH OF TRINITY CHURCH**  
TRINITY Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP  
7:45, HC 8; Organ Recital Tues & Thurs 12:45;  
C Fri 4:30 and by appt



## NEW YORK, N.Y. (Cont'd)

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,  
12:05, 1:05; C by appt Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
The Rev. Leslie J. A. Long, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also  
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat  
5-5 & by appt

**ST. AUGUSTINE'S CHAPEL** 333 Madison St.  
The Rev. John G. Murdock, v  
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP  
Mon-Sat 9:15 ex Wed 7:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
The Rev. Carlos J. Cogauiat, v  
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),  
Eu Mon thru Wed 8; Thurs thru Sat 9

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isacksen  
Sun HC 9; 11 (1S & 3S); MP Other Sundays

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also  
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;  
Daily Eu (preceded by Matins); 6:45 (ex Thurs at  
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;  
Sat 4:30-5:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30; 9:30; Ch S 11; Mass daily 7 ex  
Tues & Thurs 10; C Sat 4-5

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (behind Hotel Las Vegas)  
The Rev. J. P. Black, tel. 4-05-39  
Sun HE 10, MP 11, EP 6

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.